

462 In the Carpathians, while some stâne are inhabited by
 233 families of shepherds, others have men only, and purely
 "feminine" stâne are not unknown. There appear to be
 regional differences based perhaps on the varying require-
 ments of the lowland crops, and all forms are said to be of
 some antiquity; it cannot be shown that the "masculine"
 stâne represent an older type than those where both sexes
 [834] take part, or vice versa. But it is significant that in some
 parts there is a definite *tabu* against women, and the shepherds
 must have no relations with them in the prescribed season,
 from the arrival at the stână to July 20th (St. Eloi). In the
 areas we visited, while the shepherds were exclusively male,
 women from the villages occasionally ride up with messages
 or food, and may stay at the hut for a day or two.

234 ON REACHING the pastures, to resume, the sheep are divided
 233 into separate flocks—milkers and non-milkers, lambs and
 wethers. Only the milkers are kept in the immediate neigh-
 bourhood of the stână, the rest being driven uphill or to the
 shelter of the forest's edge, according to their requirements.
 Two milkings are usual, about 6 o'clock morning and
 evening. The sheep are driven into the *strunga*, a fenced
 enclosure near the hut, where the shepherd-boy introduces
 them one by one into a narrow roofed exit at which the
 milkers sit. The milk is forthwith poured into a copper
 cauldron over which the *baciu* stands at the fireside, stirring
 ● [326] the contents with the peeled, spiked top of a spruce. The
 copper pot is tinned inside, this work being done by the
 gipsies. Into the simmering milk the *baciu* throws a pinch
 of rennet, and then works the curds into a thick pulp. A
 simple press—a canvas bag twisted with a tourniquet and
 weighted with a stone—next comes into use, and after three
 days salt is added and the cheese is finally kneaded and
 stored in a sheepskin which has been specially prepared by
 drying and scraping. This is cheese of the first quality
 (brânză), a poorer quality (urdă) being obtained from the
 whey left in the copper after taking out the curds. The urdă
 is often stored in small skins, e.g. rabbit, or in containers
 made of bark or hollowed branches. Much of the cheese in
 these days is bought by co-operative societies.

262 IT IS THE duty of the *baciu*,² further, to prepare food for the
 shepherds. Onions, beans and paprika make vegetable soup,
 and maize-bread and cheese complete a diet which may be
 varied now and again with smoked mutton. Another task

1 [for explanatory footnote see pp. 49, 116 - Analysis?]

2 [cheese maker of the stână - 52 - Analysis]

543 through a corner of the fair-ground as it begins its journey northwards. The fair-ground extends from the bridgehead, where in former times there must have been a ford, southwards for an indefinite distance between river and railway. A tributary stream which joins the Argeş at the bridge is named, after the fair, Valea Târgul. From the bridge a lane winds southwards to the rows of buildings and sheds which constitute the permanent nucleus of the fair. Here is the corn mill, perhaps once dependent on power from the river, but now driven by electricity. We may note in passing that among the many survivals in the Carpathians is the horizontal water-wheel, used here as in Norway to turn corn mills. The mill consists of a log-hut erected directly over a stream or a branch of a river. The sale of cereals, chiefly maize, is also conducted by the mill, at the entrance to the fair, and there are stores of building materials, fruit, rock-salt and charcoal.

256 Rows of permanent open-sided sheds face each other along the "main street" of the fair, and are hired for the duration by merchants and caterers. Other goods—mostly those brought by peasants—are displayed in improvised booths or exposed on the ground by the wayside. Further on, the inevitable amusements are concentrated in a corner of their own, the stalls in this section increasing in number throughout the week, until pleasure becomes the chief business by the last days of the fair. This is the natural culmination of events which begin with the sale of cattle in the opening days; the "order of the fair" is a traditional feature of such gatherings everywhere.

543 BUT IN ROUMANIA there is another element which contributes to the variety of the fair—the gipsies who pitch their camps behind the booths and hawk trinkets or unobtrusively engage in metal-work and wood-carving. They appear to keep apart from the rest. To them the food-stallholders bring their copper pots, used for boiling fat, for retinning, while the peasants drive up the draught oxen which may need to be reshod. The tinning is done over an improvised hearth and a handful of charcoal; the shoeing—by the bridge-head—requires somewhat more elaborate equipment in the shape of a forge and a post and ropes for felling the oxen. Finally, squatting by the wayside, or actively exhibiting their sores, there are the beggars and cripples, who complete the human picture.